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AMERICAN BAPTIST MISSIONARY UNION.

SIAM.

ANNUAL REPORT OF THE MISSION.

The following report of the Siam Mission, forwarded by Mr. Smith, embraces a period of only nine months, closing Oct. 1, in consequence of a recent change in the Mission year. The report contains, however, much of collateral interest, and will secure, we hope, a full reading. The opening paragraph alludes to the late devastations by cholera.

God's goodness to the mission, and his mercy in preserving the lives and health of your missionaries from "the pestilence that walketh in darkness, and the destruction that wasteth at noonday," have led us to realize the preciousness of the promise, "a thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee." This gracious manifestation of mercy has imposed upon us additional obligations to be faithful to our kind preserver—the great Head of the Church.

Chinese Department.

Chinese population—Early history of the church.

The Chinese are by far the most numerous and interesting class of foreigners in the kingdom. Without them Siam would possess but little enterprise, and

be of still less commercial importance. They and their descendants constitute, perhaps, one half the population of those towns that are accessible from the sea. The Siamese government evidently regards her Chinese subjects with more favor than any other class of foreigners. But how truthful is Scripture in delineating the character of the unsanctified! "The tender mercies of the wicked are cruel."

The Chinese, though at present destitute of the labors of an American missionary, are to your mission the objects of much solicitude and Christian sympathy. Long before any missionary of our Board had been appointed or sent to labor in this department, a little company of Chinamen had professed faith in the Lord Jesus Christ.* Soon after the arrival of the Rev. J. Taylor Jones, they solicited to be publicly recognized as believers, and were accordingly baptized and admitted to a participation of Christian privileges. The example of this little company others soon followed.

* They, no doubt, received their first knowledge of Christianity from the Rev. Messrs. Gutzlaff, Tomlin and Abeel, each of whom had transiently visited the country.

In July, 1837, the Rev. Dr. Malcom assisted in organizing the first Protestant church of Christ in this idolatrous kingdom; which was composed of all the American missionaries of your Board then present, and two of the six Chinese believers who had been previously baptized. Three of them had died, giving, to the last, encouraging hopes that they had passed "from death unto life." One had fallen away. The church was constituted of nine, and is still slowly accumulating numbers and Christian strength. It is to your missionaries the occasion of much joy, and the earnest of large hopes for the future; not only with reference to the Chinese, but likewise to all the other tribes in the kingdom.

Present condition of the church—Its destitution and bereavement.

Since the departure of our dear br. Goddard, which is more than two years, the little church has been destitute of the counsels and regular instructions of an American missionary. The missionaries of the Siamese department have, however, endeavored to make up as far as possible for their loss, by rendering them all the assistance in their power. Sin Sé Hongkit, an unordained Chinese preacher, continued to conduct the religious exercises of the Sabbath, and in this and various ways, helped to make up for the deficiency of a regular pastor. But last February, God in his wise providence saw fit to transfer this dear brother, as we trust, from the church militant to the church triumphant. During the year one of the lay members of the church has also fallen asleep in Jesus. Their removal was to us a sad affliction and a great loss. But we have every reason to believe it was their great gain. The little church was now destitute of a competent teacher, either native or American. Our hearts ached for them. On the arrival of each mail they would imploringly inquire, "Who is appointed to be our spiritual teacher?" We were painfully compelled to say at all times, *None*. We could only commend them to Jesus, and

advise them to lay their case before Him who has graciously styled himself the great Shepherd of his fold. The Chinese brethren met as usual after the death of their teacher; and the surviving assistants, though not intellectually great men, but good men spiritually, continued the usual Sabbath exercises.

Visit of Rev. W. Dean, of Hongkong—Baptism and reception of members.

While we continued urging our petitions at a throne of grace, that this little church might soon be supplied with a suitable teacher, we were permitted, last March, to welcome the arrival of br. Dean, who came in company with the American embassy to the court of Siam. He brought with him Sin Sé Siang,* one of his native assistants. God kindly sent them to our relief at a time when their services were most needed. The joyful emotions of each heart can in some measure be appreciated, when it is stated that br. Dean was one of the original members of this church, and its first pastor. Sin Sé Siang also was baptized and received into the fellowship of this church in 1838, but of late has been laboring in Hongkong. Most of the church members knew both these brethren, and no event could have occurred, under the circumstances, which could have been more grateful to their hearts and ours.

Last June br. Dean had the privilege of baptizing four Chinamen, and of extending to them the right hand of fellowship in behalf of the church. At the same meeting the pastor† of the

* This is the assistant formerly known to our readers as Kiok Cheng.

† Last June the little church elected Rev. J. Taylor Jones as their pastor, and br. J. H. Chandler as deacon. Our br. J. is the first American missionary who visited the kingdom with a design of permanently locating himself in it. He is the oldest missionary in the country, and may be emphatically called the spiritual father of the church. He baptized the first Chinese converts, and has had, from the time of his arrival to the present, more or less to do in promoting the spiritual interests of the church, advising, assisting and consoling its members. As both these brethren are connected with the Siamese Department, all they do for the church has to be done through the medium of the Siamese language.

church gave the right hand of fellowship to four of the American missionaries, who had joined them by letter; after which were administered the elements of the broken body and shed blood of our dear Redeemer. It was an interesting season. We were strengthened and encouraged. Every eye sparkled with delight, and every heart throbbed with inexpressible emotions of Christian joy. We all felt that we could prosecute our missionary work, and confidently commit our way unto the keeping of an ever faithful Saviour, who has promised, in his own appointed time and way, amply to reward the toils of his servants.

Religious services—Mission church.

In view of the destitution of the Chinese department br. Dean has given up his claims upon the services of Sin Sé Siang, who has consented to accept the invitation of the Mission to remain, and supply as an assistant the present need of the church.

The Chinese brethren and sisters living in the vicinity, meet daily on the mission premises for morning and evening worship. Usual number of attendants, twenty. Since br. Dean's arrival, the morning services have been conducted under his superintendence. Each person who reads is required to give an explanation of his verse, and all misapprehensions, if any exist, are rectified. This service is opened by singing and closed by prayer. The evening services are conducted and attended by the natives solely. They simply sing, read and pray.

On the Sabbath there are usually two services. The forenoon service consists of a sermon by br. Dean or one of the native assistants. The afternoon service is a prayer and conference meeting. Usual attendance on the Sabbath, thirty-five. The attendance on the communion Sabbath, which occurs once every two months, is larger than usual, as the brethren who reside at a distance, and at the out-stations, bring with them personal friends. The church holds its

concert of prayer for the world's conversion in the forenoon of the first Monday in each month. The design of this arrangement is to accommodate as much as possible all the members of the church. The brethren are however punctual in their attendance on the Great Sabbath, as they term it, usually arriving here on the Saturday previous, and leaving early on the following Monday; so that their detention on the first Monday of the month interferes as little as possible with their other arrangements or the week. Not only are the heathen the subjects of their prayers on these occasions, but they likewise affectionately remember *you*, brethren and sisters of America, who are the almoners of God's richest blessings to them.

The church numbers thirty-five: Chinese twenty-seven, six of whom are now in China; American missionaries five; one Siamese woman, one Siamo-Chinese woman and one Burman.

Out-stations.

There are two out-stations, Bangchang and Lengkiachu. The former is two days' journey from here by boat, and the latter, one. Some of the church members reside at both these places. At each station the Mission owns a house and lot, and the arrangements are such that these are constantly occupied by native assistants, whose duty it is to conduct morning and evening worship. The church members residing at these places, and others who have no special interest in the subject of religion, attend. At each station two religious services are held on the Sabbath, communion Sundays excepted, similar to those held in this city. The average attendance, however, is much smaller. The assistants are required to go out every day in the week, to distribute tracts and to engage in religious conversations with all who give them access to their homes, hearts and ears. Your Mission feel amply repaid for the labor that is thus expended, and have repeated attestations of the faithfulness of the assistants, in repeated applications for admission

into the church from the people of these localities.

Schools.

As none of your missionaries in the country at present know enough of the Chinese language to be of any important service in this department of the Mission, there has necessarily been but little done in the way of schools. Mrs. Jones, however, has a number of boys, children of church members, whom she supports at her own expense, and who receive daily both Siamese and Chinese instruction under her superintendence. The Chinese children are much more accessible, and could be more readily gathered into schools than Siamese. We however indulge the fond hope that much more will be done in the way of Chinese schools, when the Board will kindly reinforce this department of our Mission.

Tract distribution.

Chinese tracts and books have been distributed almost wholly by the native assistants. The tract distributors resident in Bangkok are Sin Sé Siang and Pe Hwa. They are able and judicious brethren, and are generally well received, and listened to with pleasure. They complain, however, that since the arrival of the British embassy, the people manifest much fear, and refuse to receive their books and to give them a hearing. The assistants at Bangchang and Lengkiachu also make daily excursions for tract distribution, and give encouraging reports of the favor with which they are usually received. When the missionaries make tours into the country, they take with them Chinese books and distribute them as opportunities occur; but they labor under the painful embarrassment of being obliged to give away books without being able to make any accompanying suggestions.

Siamese Department.

Particular obstacles for the year.

All missionary labors for the spiritual good of the Siamese, during the present year, have been very much embarrassed. The commencement of the year was, in

some measure, unfavorable for missionary labor. The cholera at intervals and in particular localities, was rapidly bearing away its doomed victims to the grave and eternity.

The panic occasioned by this fearful disease, was succeeded by another, occasioned by the arrival of the British war steamer *Nemesis*, and the announcement that Sir James Brooke had been appointed by her Britannic Majesty, the queen of England, ambassador to the court of Siam, with full powers to make all desirable modifications in the treaty already existing between the two countries. The *Nemesis* had not yet left Paknam, when the American sloop of war *Plymouth* arrived with the American commission. His Excellency J. Bales-tier's reception was anything but favorable for promoting the object of his visit. He was refused an audience with the king, and finally left without presenting the president's letter, without the gratification of making a new treaty of amity and commerce, or even modifying the treaty already existing between the two governments.

After the departure of the American embassy, the Siamese government were busily employed in placing Paknam in such a state as to resist and prevent, if possible, the ingress of the expected British war vessels to Bangkok. The country was consequently all excitement, and ever and anon agitated by many conflicting and absurd reports about the intentions of the British. The people have consequently been shy of the missionaries, and the number of visitors for tracts and religious conversation has been considerably diminished.* Since Sir J. Brooke's arrival the excitement has been unusually intense. The Siamese teachers have all left us through fear. Our personal servants, and those employed in the printing office, type

* The limited geographical and historical knowledge of the Siamese people inclines them to cherish whatever of prejudice may exist in their minds towards any particular European nation, indiscriminately against all bearing the costume and habits of Europeans.

foundry and bindery, seem to be very much terrified, though they have not left us. We still hope and pray, that all these apparent difficulties may ultimately eventuate in the furtherance of the gospel. The British embassy and suite, having made an unsuccessful attempt, left the city last Saturday. Br. Dean accompanied them, a passage to Singapore having been offered him by the courtesy of Capt. Shadwell, of H. M. steamer *Sphynx*.

Siamese religious services.

Religious services in Siamese are held every Sabbath. Br. Jones preaches every forenoon at ten and a half o'clock. Average attendance; forty. The audience is composed principally of the Siamese men, women and children in the employ of, or in any way dependent upon the mission. Occasionally a priest or stranger attends this service, and listens to the truth. But the great work remains yet to be performed, of cultivating a taste for religious meetings, before it can be expected that an assembly of disinterested hearers will present themselves on the Sabbath. Sometimes persons call upon br. Jones with much apparent anxiety and inquire about Christian truth, but none are of such a character as to lead us to hope much at present.

The political, civil and social obstacles in the way of the Siamese becoming Christians, are very great. National pride, arrogance, and the abject servility of each to his superior, are intricate meshes which Satan has admirably adjusted for the effectual slavery of this people in moral degradation. But God's great power is superior to all these, and on this we rely. He can enable men to overcome all obstacles, and raise up many faithful ones to serve him. O for a glorious display of his saving power, so that ere long our little chapel may be thronged with eager and spiritually interested hearers, who will come to listen to the truth in spite of external obstacles.

Morning prayers are held every day in Siamese upon the mission premises.

This exercise consists of singing, reading a portion of Scripture in course, with appropriate remarks suggested by the passage read, and prayer. It is conducted by br. Chandler. All the office-men and laborers connected with the mission attend. Average attendance, thirty. Every Friday afternoon, between two and three o'clock, sr. Chandler conducts a female prayer meeting. The female members of the church, and the girls in Mrs. C.'s school usually attend. Sabbath morning at nine o'clock the office-men meet to study their Sabbath lesson, and at one and a half P. M. meet again to recite, when br. C. makes all necessary explanations, and imparts such instructions as he deems most calculated to promote their spiritual good. In this and many other ways, constant efforts are made to communicate the precious truths of the bible; and we hope that the future history of this department of the Mission will show that these labors have not been put forth in vain.

Distribution of tracts and scripture.

As br. Chandler is busily occupied in printing, casting types and binding, and br. Smith is still acquiring the language, the distribution of tracts and religious books at the house devolves mainly upon br. Jones. He has daily numerous calls from all classes of men. Those who have not previously received a book have one presented to them, and are informed that in order to receive another, they must be able to give some account of the contents of the previous one. This is a necessary condition in order to receive a second. Those who come from abroad receive books freely at all hours of the day. Residents of the city and its environs can obtain books only in the afternoon. Br. Jones has many calls, many cheering evidences that the books are read and their contents well understood, many opportunities of imparting religious instruction and advice. And thus, we trust, slowly, but most effectually, the people are receiving a thorough knowledge of Christianity.

The cold season, from November to February, is the usual time for making excursions abroad, and scattering the precious words of eternal life into the heart of the country. Br. Smith, in company with Rev. S. R. House, M. D., of the Presbyterian Mission, made a tour last January to Makh'amtan; but as his knowledge of the language is very limited, he could do little more than give away books to such of the applicants as could read. He took with him about 3,000 copies of books and tracts, and returned about five hundred. Br. and sr. Chandler made a tour to Nakhônâyok in the latter part of February, and distributed about 2,000 copies. Our brother and sister seem to be very fond of this kind of labor, and their knowledge of the language enables them to prosecute it to advantage. It is deeply regretted by all the missionaries, that there are not more well qualified brethren and sisters, who could devote much more attention to this department of missionary labor. Br. C. also made a short tour to Bangchang and Lengkiachu. On this occasion he was accompanied by br. Dean. They distributed about five hundred volumes. Oral instruction is the kind of labor on which we must mainly depend, in connection with the outpourings of God's Spirit. And we would most earnestly solicit that your Mission may be amply supplied with living teachers, to follow and explain the numerous books that are being annually distributed. Then we may safely indulge large hopes that the religious instruction communicated to both Chinese and Siamese, by the printed page and oral instructions, will be accompanied by the gracious influences of the Holy Spirit. In the various ways already mentioned, there have been distributed this year about 11,589 copies. The failure of the American and British embassies to make a new and desirable treaty of amity and commerce, may preclude the possibility of all future trips into the country. The experiment has yet to be made; and

we trust the God of missions will so affect the hearts of this people that there will not be any government interferences on this subject. But should there be, our opportunities for carrying on our work of love must necessarily be very much circumscribed.

Printing, bindery and type foundry departments.

Each of these departments of labor has been kept in motion during the year. The entire supervision of them devolves upon br. Chandler; which leaves him but comparatively little time for the performance of other missionary labor. His artistical and mechanical skill renders his labors in these departments invaluable. The types, printing and binding, are decided improvements upon all of preceding years. In addition to furnishing this people with the printed words of eternal life, and a religious literature, br. C. renders much valuable assistance to those of the natives who have mechanical and artistical tastes, by giving them valuable suggestions whenever it is in his power. The Siamese types used in Bishop Pallegoix's Grammar, a beautiful and valuable work which has been recently published, were cast at the mission foundry. The first volume of a neat and convenient edition of the laws of Siam has been issued from the mission press. The second volume is now being printed. This work is printed at the expense of Kh'un Mōte, a young Siamese nobleman of much promise and talent. And we sincerely hope that his intercourse with the missionaries may incline him to labor assiduously for the moral and intellectual improvement of his people, and that religious truth may be brought to bear upon his own mind and character. Br. Chandler has the advantage of being able to labor in the double capacity of a religious and mechanical teacher.

During the year the following works have been printed: Romans, 1,000 copies; 1st and 2d Corinthians 500; Galatians to Philemon (inclusive) 500; Hebrews 500; James to Jude (inclusive) 500; Revelation 500; English preface

to New Testament 140; New Testament complete, 1,000 copies; total number of copies of scripture, 4,640; total number of pages, 418,120. Laws of Siam, thirty-two royal octavo forms, 125 copies; total number of pages, 32,000. During the year the following works have been bound. Scriptures, 4,640 copies; Laws of Siam, vol. I, 125 copies; Bp. Pallegoix's Grammar, 60 copies.

Though missionary labor has been performed under many embarrassing circumstances, your missionaries have every reason to be exceedingly grateful to God, that they have been permitted during the year to distribute, without molestation, portions, and to select persons whole copies, of a carefully revised edition of the New Testament, neatly printed and neatly bound. Will not the patrons of your Mission in Siam pray that God will accompany these pages of his own precious truth with the gracious influences of his Holy Spirit, as they find access to the palace, the homes of the nobles, the hamlets of the poor, and the innumerable towns and villages that stud the many beautiful and serpentine streams with which Siam abounds.

Translations.

Nothing has been done this year in the way of translating or preparing new books. Br. Jones, the most competent member of your mission for such important work, has been kept constantly busy in revising the New Testament, which work God has graciously permitted him to complete. At times his health has been quite feeble, but God has in mercy spared him to us thus far; and we continue to send up our earnest petitions to our Father in Heaven, that he will still prolong his precious life, and bless him with the necessary physical and intellectual vigor to complete the translation of the Old Testament, which he is about to commence, and for which his long residence in Siam, his varied experience and his extensive knowledge of the language, so admirably qualify him. As br. Jones is about to commence this work, we regret very much that

no one is competent to relieve him of his other responsibilities.

Schools.

The Mission makes no appropriation for schools. All that is done in this way, is done upon individual responsibility and at individual expense. A small week-day school for girls is kept in operation by Mrs. Chandler and Miss Morse. All the instruction in this school is given in the Siamese language. Mrs. C. and Miss M. have, likewise, each an interesting class of Sabbath scholars. They meet at nine o'clock every Sabbath morning. The children are very promising, and we have strong encouragements to hope that religious impressions are now being made upon them which will never be forgotten, and that many of them will yet be brought to a saving knowledge of Jesus.

Concluding remarks.

In this large and rising kingdom, and in a city having a population as dense as New York, you have, all told, six missionary laborers, three males and three females. Three of these, Mr. Jones and Mr. and Mrs. Chandler, have been sufficiently long in the country to be of important service to your Mission. They have each of them a good command of the language, and are fully prepared to discharge the respective duties that devolve upon them. Should either of these laborers be disabled by sickness or removed by death, years must elapse before others could be equally qualified to fill their places. Miss Morse is associated with Mrs. Chandler in the Siamese schools, and renders her all the assistance that her necessarily limited knowledge of the language will allow. In view of the wants of the Chinese department, Mrs. Jones has turned her attention mainly to that people; and is devoting all her energy and ability to made up for their want of an efficient and well qualified American teacher. Her domestic and other duties, and her short residence in the country, necessarily prevent her from doing for them all

that an active mind and a warm heart prompt.

The year has been one of unusually intense excitement, unfavorable to our work, yet we have had many things calculated to encourage and to inspire large hopes for the future. We have the assurance that our Christian books are read by the king, his nobles and the common people; that they are understood, and that many acknowledge Christianity to be superior to Boodhism. We must, however, wait patiently, and pray earnestly for gracious outpourings from above, that spiritual life may be imparted to these dry bones. But we need more help. Only three of our number may be said to be prepared for their work. Two others have been here two years and a half, and considering their limited residence, they have done and are doing a great deal. The other has been here but a little more than a year, and cannot reasonably be expected to be of any important service in the missionary work. We feel assured that a simple statement of the paucity of our numbers, and the still greater paucity of those who are prepared for the work which has been assigned them, is the strongest plea we can urge for additional reinforcements. Brethren, we earnestly and respectfully entreat for more help. Not one American missionary in the whole kingdom to look after the spiritual interests of the Chinese. An interesting little church left without a competent teacher, and solely dependent for religious instruction upon an imperfectly educated native assistant. Shall the only flickering taper of Christianity in this empire be extinguished? Forget not our cause.* Forget not the numerous and interesting population of this growing empire, who are hastening by thousands into that state where all human hopes and destinies are unalterably fixed. Remember us, and replenish your enfeebled Mission in Siam.

* At the time when this report was written, the Mission had not received intelligence of the recent appointment of Mr. and Mrs. Ashmore.

LETTER OF MR. DEAN.

Policy of the Siamese government.

Mr. Dean, in a letter dated 16th Oct. or board the steamer Sphynx, in his passage from Singapore to Hongkong, alludes to the attitude of the Siamese government with respect to foreign nations and to religious toleration.

The Siamese are taking lessons from their neighbors, the Cochin Chinese and the Japanese, and have resolved on a non-intercourse policy. Our Mission there may suffer temporarily, but must succeed ultimately. Some of the Siamese teachers had taken the alarm and left the employ of the missionaries. *They* may suffer oppression from their rulers in consequence of aiding foreigners, but the persons of the missionaries I think in no danger. Mr. Jones has been employed both by the British ambassador and the Siamese officers to translate the correspondence attending the late mission, and the Siamese nobles appear as friendly as usual, but have been a little restrained in their intercourse with foreigners from fear of the king.

During the correspondence it appears that His Siamese Majesty made in substance the following statement: "Siam is a great country! and from ancient time till now, Siamese, Chinese, Malays, Portuguese, Englishmen and Americans, have each been allowed to worship after their own religion; and they shall still, so long as they behave well."

MAULMAIN.

JOURNAL OF MR. MASON.

Sabbath excursions.

Sept. 29, 1850.—After visiting two or three dwelling houses, I walked down one of the lanes that lead to the river's bank; and while the sun was hovering over the hills on Balu island beyond, I took my seat beneath a cocoa-nut tree in front of a fisherman's hut. I had not been seated long before I was surrounded by between twenty and thirty men, women and children, more than half of whom were adults, and not

one of whom had ever entered a Christian assembly. I preached and read and conversed with them, till I was weary and the shades of night gathered around.

Several were very anxious to obtain books, but I purposely had with me one only, as I wish to make them valued by rendering the obtaining of them a little difficult. Ten or a dozen asked for my bound volume of tracts, and I promised it to the best reader. It fell to the lot of the very man that seemed most anxious to obtain it. He read two or three pages in a very intelligent manner, without miscalling a word. When I decided that he had won the prize he seemed delighted; and quite unprompted, said he would take the book home, read it deliberately through, and examine the truth of its statements; if he thought them false, he said, he should reject them, but if true I should hear from him again.

Transient impressions—Inquisitive hearers.

A man is needed who has leisure to follow up every favorable impression that is made, with precept upon precept and line upon line. The first salutation I met this evening was, "Teacher, have you got the 'Golden Balance' with you?" I asked the inquirer, what he knew of the Golden Balance. "Why," he replied, "you gave me a copy some time ago, and I liked it so much that I want to see it again." One evening, a short time ago, a man stopped me in the street and said, "You gave me a Christian book a few weeks ago, and I want to know more about Christianity." Now I have no time during the week to attend to such cases and the impressions wear off; but with the blessing of God, if they were followed up, happy results might be anticipated.

In my company this evening was a solitary Karen from Balu island, with whom I had some conversation. His only objection was that he could not read and that he was very ignorant, which seemed incontrovertible; he did not contrast favorably with the intelligent Burman that sat near him, who was

constantly asking me some pertinent question. Among other things, he inquired "What is the use of baptism? Were I to become a Christian I suppose you would immerse me, but what good would that do to me? What virtue is there in water?" When these questions were answered, he inquired, "How can I become a Christian?" Here I took occasion to show him the necessity of a new heart and the way to obtain it. A woman who had been listening in the distance, then called out, "Is it proper for women to become Christians?" After conversing with her a few minutes my company scattered, and it being nearly dark I was starting to return home, when one called out, "Please come again to-morrow, teacher!"—but a female voice in another direction made a very appropriate amendment, adding, "Come again next Sunday!"

The theme of Buddhist preaching—An inquiring priest.

Oct. 6.—I met a priest this evening just leaving a temple, and asked him, "What have you been preaching about?" "I have been preaching," he replied, "the law that Gaudama preached." "And what law was that?" I asked again. After a little more equivocation, he rather reluctantly said, "I have been preaching on the duty of giving, of making offerings." The people that stood around smiled, for this is the constant theme with the priests; and while I was telling him he ought to preach unto them the way to attain holiness of heart, a looker-on took a volume of tracts from under my arm, and opening at random he read with a loud voice, "The betagat [that is, the Burman Scriptures] is filled from one end to the other with directions to the common people to make offerings to the priests." This was too much for my reverend friend, so he walked off in the midst of a loud laugh from the crowd.

While I stood conversing with those who remained, a message was brought me from a priest in a kyoung within sight, requesting me to make him a call.

I readily complied, and on walking into the monastery, found a young priest, who invited me to a seat beside him on a handsome rug, with a pillow placed on it for me to sit upon. He told me that he was recently from Rangoon, and I was not a little surprised to hear him say that he was a brother of one of the Maulmain Christians. He appeared very candid, and desired me to bring him "a good book," which he said he would assuredly read and consider. I shall endeavor to comply with his wishes by furnishing him with a New Testament, for the word of God is not allowed to enter every monastery.

LETTER OF MRS. JUDSON.

Burmese dictionary.

The following extract of a letter from Mrs. Judson shows to what extent Dr. Judson had prosecuted the preparation of his dictionary prior to his last sickness, and the prospect of its satisfactory completion.

Maulmain, Nov. 15, 1850.—Mr. Judson finished the English and Burmese Dictionary at the close of the year 1848, soon after which it went to press. The printing was interrupted by his illness in November, 1849, and again resumed, under the direction of Mr. Stevens, after Mr. Ranney's return from Bourbon in August last.

The Burmese and English Dictionary, —a new compilation from manuscripts which had been the work of many years —was commenced in January, 1849, and was probably a little more than half finished when Mr. J. closed his labors, in November of the same year. If his health had been continued, the whole work, according to his estimation, would have been completed within the present year, at the close of the rainy season. The task, however, will be much more formidable to his successor, involving a greater amount of labor, and doubtless requiring a longer period of time.

While preparing the first dictionary, Mr. Judson was also employed to some extent on the second, as, in his daily discussions with his assistants, something was sure to be elicited by which the

original manuscript might be enlarged and improved; and this accounts for the comparative facility with which he executed the finished portion of it. The part, however, which remains unfinished, is in a very imperfect state; and every word will require to be subjected to the severest scrutiny. Mr. Stevens will not be obliged to puzzle over broken and scattered fragments, for the whole is collected and arranged alphabetically; but a vast deal of critical knowledge will be required in the use of the material, as I know that there was a large portion of it which the original compiler did not consider reliable. I regret also to add, that the writing is very indistinct, and some parts of it, I fear, wholly illegible. The greater part of Mr. J.'s Burmese writing was performed with a crayon or pencil, as he fancied an instrument resembling the *stylus* better suited to the formation of the Burmese character than our elastic pen.

In his directions concerning the manuscripts, Mr. Judson did not request Mr. Stevens to finish the work; but by his manner of speaking, it evidently did not occur to him that there could be any other disposition made of it. And in this connection it may not be wholly improper, and I trust will not be deemed officious, for me to mention Mr. J.'s opinion of the qualifications of his more youthful colleague. He regarded Mr. S. as not only a fluent speaker and writer of the Burmese, but an able scholar also; while his industry, patience and perseverance, as peculiarly fitting him for departments of labor making large drafts on these qualities, were often mentioned in terms of commendation.

JOURNAL OF MR. SIMONS.

From portions of Mr. Simons's journal received the past year, we publish the following extracts, as illustrative, to some degree, of the general character of his labors at Maulmain.

After returning from church meeting, found a note waiting for me,—a request from a young man, formerly a scholar

with me, who was now ill, to visit him. Went and stayed till midnight. Had conversation and prayer with him. He had been an inquirer after truth, but was drawn aside into the paths of the destroyer by the temptations peculiar to young men here who are not living in the fear of God.

— Received notice of the death of the young man, and performed the funeral service at his grave. The night I was with him he appeared conscious that he had been living in sin, and wished me to pray for him.

Religious conversations—Distribution of books and tracts.

— Had conversation with two young friends. One expressed her hope in the Saviour. There were two women present, who were reminded of the sin and folly of idol worship. Spoke to some Burmese on the road, and had a promise from one that he would come to the house for some books. In the evening visited a friend who has been dangerously ill. He and his wife appear to be Christians. They have attended service on Lord's day evenings at the chapel, but are members of the established church. The woman was formerly a Roman Catholic, and I believe was brought to the knowledge of the truth by hearing *Pilgrim's Progress* read. After spending a short time with the family, read the scriptures and prayed.

— Early in the morning met some acquaintances in the street, and among them a Chinese who promised to visit me. Towards evening two Chinese young men came,—one a person of much promise, being able to speak, read and write the English language well. Gave him some tracts; he promised to call on me again.

— Visited a family in the evening, and had a good opportunity of presenting the great truths of the gospel to all its members, old and young, and trust it was not in vain.

— Supplied some young priests with tracts. Had conversation with a Burmese. Gave tracts to two Chinese

lads, who can read English and Burmese.

— Lord's day.—Preached from 1 Chron. 29: 5. "Who then is willing to consecrate his service this day unto the Lord?" The attendance was good, and the word spoken was apparently heard with attention. A rough-looking sailor came forward after service, and said, "He was a great sinner, and was afraid he had committed the sin against the Holy Ghost." He desired instruction, and was invited to call at the house during the week.

— Visited some Burmese families and furnished them with tracts. Met in the street some young men from Burmah Proper and gave them some tracts. Met also a Shyan, some Chinese and a Jew, and spoke to them of God and the Saviour.

— Had conversation with a Taling man about attending preaching at the Burmese chapel. Invited another man to the house who appeared to be suffering from disease. He said he had read our books, but now he had none; all he had were burned in the late great fire. He was furnished with a fresh supply,—the *Digest*, the *Life of Christ* and some small tracts. He received them kindly and promised to call again.

— In speaking to two Taling men, a third joined us. They are timber cutters, and had come to see if they could have the loan of some money. They were directed to seek after the *true* riches, and were supplied with tracts, Burmese and Taling, for their use while in the forest.

A proposition having been made by an individual, a member of the congregation at the chapel, that he would give 100 rs. in shingles towards roofing it, and finding others favorably disposed towards it, with the advice of the brethren I have accepted the proposition, and have devoted parts of each day to making arrangements for completing it. The whole expense is estimated at 700 or 800 rs., which sum of course will be obtained from friends residing in the

place. Besides, the authorities require all buildings hereafter to be covered with either tiles or shingles.

July 3.—Gave some tracts to a young man of Burmese and Taling extraction; of royal descent. He says he is the son of the Shyan prince. He and an elder brother have been exiles in the provinces ever since the revolution by Tharawadi. He often calls on us. He was in Mr. Howard's school for a short time; but could not endure the confinement, and no doubt considered it degrading to be so familiarly associated with persons of inferior rank. He prefers living in the jungle, and only visits the town occasionally. When doing so, he calls on us for books.

13.—Gave tracts to three Burmese from Burmah Proper, and urged them to attend the preaching of the gospel at the zayat while in town.

16.—Last night a fire broke out in an adjoining compound, but as there was little wind our premises were not in any immediate danger. Gave tracts to five Burmese, after spending some time in conversation with them. Had a visit from a Eurasian young man. Conversed with him on the necessity of personal religion.

18.—Sent a supply of Burman tracts to a friend who, I trust, is a Christian, though not professedly one. She is of European and Burmese extraction and familiar with the Burmese language. Feeling an interest in the welfare of the people, she expressed a wish to have tracts and portions of scripture to distribute among her relations and friends when they called on her.

24.—Visited the General Hospital, open to receive natives of all classes as well as Europeans. Left a supply of tracts with Mr. B. the apothecary, for the use of the Burmese. Spent some time in conversation with the patients, Europeans and natives, on temperance and religion. There are two Karen lads here from Newton, who are learning medical practice.

Aug. 4.—Requested by note to call

and see a female supposed to be dangerously ill. She is the wife of a pious young man, a member of the Methodist church in Madras, but has been a regular attendant at the chapel on the Sabbath and at our prayer meeting. Spoke to her on believing in Christ, and at her request prayed with her. Spoke to others present to be ready, and not leave the day of repentance till death comes.

5.—Again visited the sick woman, and found her very low. She recognized me and appeared glad to see me. I trust she is looking to the Saviour for salvation. When in health I frequently urged on her the necessity of a change of heart. She was then apparently buoying herself up by false hopes consequent on her training in the *rituals* of the Church of England. She believed she was a Christian because she had been christened and confirmed. O, when will churches professing to be churches of Jesus Christ be free from such errors, and teach the people the truth as it is in Jesus!

6.—In the evening attended the funeral of the person whom I visited yesterday. She was buried in the Episcopal burying ground. The chaplain, it appears, was greatly offended, when he was told that the reason he had not been sent for before she died to give her the sacrament was, that when asked if she wished a minister she said, "Yes, send for Mr. Simons."

Sept. 4.—Having a favorable opportunity of sending to Rangoon by a young man formerly one of my pupils, furnished him with Burmese tracts and several numbers of the Herald for distribution among his friends. Gave tracts to four Burmese whom I met in the road.

8.—Had a conversation with a young friend, Eurasian, who indulges a hope of her interest in Christ. She dates her first impressions from hearing a sermon in Madras preached by Mr. Page from Rev. 3: 20. "Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in

to him and will sup with him, and he with me." Promised her a supply of tracts.

10.—Went with the tracts as promised. Called at the General Hospital and spoke to the European and native patients on the "one thing needful." Supplied a Burmese with tracts and several numbers of the Herald for his own use, and others on their passage to Calcutta. Sent also by the same person a supply of the Herald for two lads who are studying in Calcutta. They are brothers to Pho Ghyan, the Rangoon Interpreter. This young man knows something of the advantages of an education, having been some time under Mr. Hough in the government school. He is taking praiseworthy steps to have his brothers well educated.

MAULMAIN KAREN MISSION.

LETTER OF MR. HARRIS.

Karen Theological Seminary.

Maulmain, Oct. 18.—The tenth term commenced April 18, 1850, a few days before br. Binney left for America, and closed Sept. 30. The number of students in the first class was six, including the native assistant teacher, in the second class ten, and in the third eighteen,—making in all thirty-four. The first class went through that portion of the New Testament which they had not previously recited, and also the Psalms; they were required to write weekly an essay, or an exposition of some passage of scripture; in common with the other classes, they spent part also of each day in studying arithmetic. The other two classes have made commendable progress in the study of the New Testament. The character of all the students has been highly satisfactory to their teacher, and their diligence in study and earnest desire for the truth as it is in Jesus, have rendered the labor of teaching them very delightful.

The eleventh term commenced on the 15th inst., and it is proposed to continue the session till duty calls us to go into

the jungles. The number of students is the same as last term. From the first class five are soon to go forth to preach the gospel to their countrymen, and we hope they will be remembered in the prayers not only of their teachers but also of Christians in other lands. Sr. Vinton is engaged a part of the day in instructing the wives of some of the students.

Sgau Karen Boarding School.

This school has been taught principally by Mrs. Harris and a native assistant teacher. The average number of pupils for five months was about fifty; four of whom were baptized and added to the church during the term. Others asked for baptism, who have not yet been received, making in all ten who are not members of the church.

I would add that a class of boys, about fifteen, are still pursuing their studies in town, because we have no native teacher qualified to teach them in the jungles.

LETTER OF REV. W. MOORE.

Necessities and prospects of the Mission.

Maulmain, Oct. 21.—I have pleasure in acknowledging the receipt of your kind letter of Aug. 3, containing the cheering intelligence that we may reasonably hope *soon* to welcome an additional man to this Mission. I assume that he is designed for jungle work—"to labor more particularly in the Pwo department." When br. Vinton returns and *he* arrives, there will be two missionaries for the Sgaus, and two for the Pwos; which will probably be as many as "manifest necessity" requires under the present state of things. Then, when br. Binney returns, the Karen Mission will be well manned. We shall anxiously await favorable news in reference to his speedy return, to fill the place for which his acquirements, habits, and acquaintance with the language so well fit him. I entertain not the least doubt, the Committee are willing and anxious to do *all* in their power to furnish the

means which God has ordained; by which, with his blessing, the evangelization of the Karen race, so gloriously begun, may be vigorously carried on and speedily consummated.

Uses of adversity—Jungle labors—Strength from above.

I hear by reports from the jungles, that the Pwo villagers have so far recovered from the confusion occasioned by the cholera that they have settled down again at their homes. Fevers are prevalent, as they have been all the season. Most of the Karens have given up all hope of securing Karen magistrates during the incumbency of the present commissioner, and are quietly, though reluctantly, submitting to Burman rule. I trust God designs this for a blessing. The Christians need something to bring them back to a firm reliance on God, and it will prevent the unconverted from joining the church from unworthy motives. When beholding the firmness and brightness of the Christian characters of many who were tried in the school of adversity in Burmah, I could almost wish for all the disciples a similar training.

I feel a deep solicitude in view of the jungle labors of the coming dry season. I go among a cunning and wicked people, (many of whom, I trust, however, will be found among "the chosen" in the last great day;) "and I am but a little child. I know not how to go out or come in." My trust is in the Lord. I hope the spirit of prayer, to some extent at least, dwells in my heart and the hearts of my associates; but it is the prayer of the *pious* that God hears. He heard Abraham because he was his friend, and David inferred his piety from the fact that God heard his prayer. O that I could find such evidences day by day! Then would I have the feelings of Paul "when he saw the city wholly given to idolatry." I have experienced, of late, more of the joys of the Spirit than formerly, and a more earnest desire to see sinners converted; but am still far below that happy point

where the apostle was, when he felt the full assurance that he was made a minister "according to the gift of the grace of God given unto him by the effectual working of his power." My unceasing prayer to God is for a more copious descent of the Holy Spirit on ourselves and on the hearts of this people, that they may "*know* the love of Christ which passeth knowledge," and "be filled with all the fulness of God." To this end, also, pray for us.

LETTER OF MISS WRIGHT.

Karen Normal school—Entrance into the work.

In a letter dated Maulmain, Nov. 14, Miss Wright, who, it will be recollected, was appointed the year before associate teacher in the Karen Normal School, gives the following account of her connection with it, and course of labor.

The instruction and discipline of a class of children taken from the haunts of superstition and ignorance, and fitting them for spheres of usefulness never before occupied by any of their countrymen, is a work of incalculable importance; a work whose magnitude I have felt, since my arrival, in all its dread reality. My relations to the school are very different from what I anticipated, owing partly to the sudden and unexpected removal of br. and sr. Binney; but more, perhaps, to my previous ignorance of the real character of the school, and of the nature of the duties connected with it. My disappointment in their removal was greater than I can express; but it has given place to equally inexpressible gratitude, that I have the privilege of learning the nature of my duties and how to perform them to the best advantage, from one who is so well acquainted with the school as sr. M. Vinton.

Course of employment—Proficiency of the pupils.

The school was in vacation when I arrived, but it resumed its accustomed duties April 15th, and since that time I have spent a small portion of the day in the study of the language, the rest in

hearing recitations in my own room or in the school room. Sr. Vinton has been employed exclusively in the school room in the morning, myself in the afternoon. I was happy to find most of the pupils sufficiently advanced in their knowledge of English to be able to understand my explanations of their lessons. This afforded me an opportunity to enter at once into the work, and to pursue it with comparatively few inconveniences; an advantage gained through the laborious exertions of sr. Binney and sr. Vinton to make them familiar with English;—a task which could never have been accomplished by one even *partially* acquainted with the native language. I think I know how to appreciate these labors, which have been so successful in preparing the way for me to labor in the school before my own knowledge of the language is perfected. And were the school to consist of those, only, who have enjoyed these advantages, it would be a matter of less importance whether I obtained a perfect knowledge of Karen. But eleven new scholars have been admitted since my arrival;—some from Mrs. Bennett's and Mrs. Beecher's schools,* with some knowledge of English;—but others were from the jungle, where they had never heard a word of English. To the minds of these I must convey ideas through an interpreter. This is *one* of the most, perhaps *the most* unpleasant part of my labors; though not the most difficult, while there are so many about me able to interpret.

My work, though laborious and trying, is on the whole truly delightful. My warmest anticipations are more than realized, while unlooked for trials have not been few. But amid all, I have enjoyed the sweet consciousness of being in the path of duty. Enjoying this, I can endure any trial, however severe. The duties of the school room are so very much like those with which I have been long familiar, that I can scarcely realize that I am so far distant from the land of schools and churches.

* From Tavoy and Sandoway.

You will have received the annual report of the school before this reaches you, and I will only add, that with the five new pupils from Sandoway, and two from Mrs. Moore's Pwo Karen school, our present number is forty-five,* twenty-seven of whom are boys. They all appear well, and are making as good progress as any class of children of the same age in America. It is no very strange thing for a child to learn the English alphabet in one day, but a very rare thing for one to be more than a week doing it. They also learn to read their own language in a short time. There is not a scholar who has been long in the school, that cannot read both dialects of Karen, and English also.

I am not able to inform you of any new cases of conversion, nor of any unusual manifestation of seriousness among the pupils; but the throne of grace is still accessible, where, I trust, the prayers of Christians in America will commingle with ours, for the revival of God's work in the dear school; seventeen are still strangers to the grace of God.†

TAVOY.

JOURNAL OF MR. BENNETT.

New zayat proposed—Schools—Tavoy church.

Sept. 14.—As the physicians in Maulmain, and our physician here, concur in saying I must not go into the jungles the present season, and I am not willing to sit down inert, though an invalid, it has occurred to me to get a new zayat in operation, somewhere in the neighborhood of one of the bazaars, where the people can occasionally hear preaching, and where an assistant may sit and converse with the people and distribute books. Made an attempt to-day to hire a corner of one of the new bazaars for this purpose, but the owner is hostile to us, and will not rent a part of the bazaar,

* The number attending during the previous term was thirty-eight—twenty boys and eighteen girls.

† One pupil was added to the church the last term.

or even a piece of unoccupied ground near it. There is an unoccupied plot of ground on an opposite corner of the road, belonging to the government, a very desirable location, and I have made up my mind to ask for it.

Oct. 3.—Yesterday an examination of the schools which Mrs. B. has had under her care during the rains, passed off very pleasantly; they are dismissed for a month. In both schools there are a little over eighty pupils, who have made progress, some in English, some in Burmese and some in Karen.

Last evening the "little flock" in Tavoy met in covenant meeting. I have never met with the dear disciples here when they appeared so spiritual and to be making such steady attainments in the knowledge of truth. A feeling of anxiety seemed to pervade them all, that God would remember the poor Tavoyers and not wholly take away his Spirit from them. Though contrary to the advice of my physician, I have conducted Burmese service to-day, but am weak and much exhausted. We were permitted to meet around the table of the Lord, remembering the love of the Saviour, in his body broken and his blood shed to take away sin. Some of the Karens being present, the communicants numbered about forty.

Favorable intelligence from the jungle—Superstition—A social loss.

Oct. 20.—The pastor at Mata has just come in, and his report is very encouraging as to new inquirers. At the Pwo village on the South branch of the Tennasserim, where the old bookho resides, there are several who are satisfied he has been deceiving them, and they are more than ever disposed to listen to the truth. This old bookho, like many others of his class, has formed a ritual for himself from nat worship, boodhism, and the former superstitions of the Karens, and a little, I believe, from the New Testament. The bookho on the north branch has also lost several of his disciples, as he has lately taken another wife, and polygamy is never a popular

thing with the Karens. This is the young man visited by Mr. Cross and the writer a few years since, and will be remembered as the one who required his feet to be washed and his disciples to be dressed in white. In the Shan Karen village near him, a better disposition is manifested than formerly. We have made repeated efforts to establish schools in these villages, but have thus far failed.

22.—One of my Burmese neighbors came to-day to beg a few flowers, to make an offering for the recovery of a sick relative. I had considerable conversation with him. He assented to the remark that flower offerings could not heal the sick, but pleaded for the practice as a "custom." This is all the plea half the people make for worshipping idols. He seemed to have the superstitious notion that flowers from *here* would be more efficacious as an offering. We make it an invariable rule to refuse such applications, and endeavor to show them the folly of the practice. The custom, however, carries the day with most, though they be more than half convinced of its absurdity.

25.—Dr. W. J. Van Someren and family leave us by the steamer to-day. This is a great loss, as they are Christians, and Baptists, and our intercourse together has been very pleasant. The first house we entered in India, more than twenty-one years ago, was that of his father, at Madras, where we were hospitably entertained. Thus changes ever await us in this life, and happy are they who can look forward with a good prospect of arriving where changes are unknown.

Mrs. Bennett's health is not very firm, but we hope a short stay at Monmogan will do her good. My fever has not returned since I left Maulmain, but I am warned by the physicians not to expose myself to the jungles, at least during the present season.

SANDOWAY.

LETTER OF MR. BEECHER.

A Burman convert and helper.

We had the pleasure, on the last Sabbath of September, of baptizing a Burman who for nearly fifty years was a worshipper of Gaudama. While the missionaries were still at Rangoon, the Karens of the village in which he was living, first heard the gospel. They were anxious to hear it more fully, and this old Burman, in company with a Karen neighbor, procured and brought to their village the first book that taught the religion of Jesus. From that time he forsook the religion of his fathers, and has made the gospel his study. His only daughter, who was left motherless in infancy, was brought up *by* Karens and *as* a Karen. She was baptized years since, with those who had adopted her. Her father was anxious to be baptized at the same time, but the native preachers, distrustful of one who had so long been a worshipper of idols, thought it prudent for him to give more full proof of his faith in Christ, before he made a public profession of belief in the new religion. He and his daughter have now been living at Sandoway about nine months; during which time he has been instructed in the way of the Lord more perfectly, and has given abundant proof that he is a faithful worshipper of God the "Father, who hath delivered him from the power of darkness, and hath translated him into the kingdom of his dear Son."

He is a man of strong mind and comprehensive views, and well read both in the doctrines of Gaudama and of Christ. He is now sixty years old, but possesses an energy, earnestness and rectitude of character, that command the respect of those who know him.

Through the instruction which br. Abbott has given him, and which he has derived from books, he has gained a good idea of what it is to preach Christ to idolaters, and now delights in the work; he is daily and faithfully engaged in reading the scriptures and teaching

the truths of the gospel, in the city and surrounding villages. He understands the religion of Boodh so much better than even its priests, that he is soon able to silence its stoutest champions, and it is said that none in the vicinity who know him will now pretend to discuss with him. It is our fervent prayer that his life may be spared many years, to sow that good seed which shall yet spring up and bring forth fruit abundantly to the glory of God.

GERMANY.

LETTER OF MR. KÖBNER.

Opening of a chapel at Halsbeck.

The following letter, giving an account of the opening of the newly erected chapel at Halsbeck, in the Grand Duchy of Oldenburg, was addressed by Mr. Köbner to Mr. Oncken, by whom it has been passed to our hands.

It was on the 26th of September, 1850, and at night, that the travelling carriage in which I was seated, halted; — my slight slumber was easily broken; and I at once recognized the voice of our dear brother Hinrichs inquiring for me. A hearty greeting soon took place, and the carriage proceeding on its way, left me at Westerstede, where a warm reception awaited me at the house of some brethren; and I once more experienced how easily and naturally a feeling of "home" steals over us even in the remotest places, while in the midst of those who are one with us in the Lord. After exchanging a few words of mutual pleasure and welcome, we retired to rest. The next morning, br. Hinrichs and I proceeded to the estate "Fickensholdt," where we were to enjoy the kindly proffered hospitality of the owner; nor can I without emotion retrace the attention shown us by him during our stay. May the Lord accomplish in him the promise bestowed on the benefactors of his people!

On the 28th of Sept. br. Hinrichs and I drove to Felde to see the chapel. While still at a distance, its new red

roof peeping out from among the green trees and thatched cottages which surround it, arrested our eye pleasantly. On alighting near the chapel our brethren Remmers and F. Oncken met us with countenances radiant with the friendliness of genuine charity. Br. Remmers was superintending the finishing touches which were now being given, and in the mean while br. Boleken and several other brethren joined us, all indulging pleasant anticipations of a happy morrow.

I now proceeded to examine the building; which owing to its locality and good execution leaves an agreeable impression, although as regards the architecture it is extremely plain. It is situated most conveniently on the high road, where it forms the centre of several parishes in which the members of the church are scattered. The building is railed off from the road, and the intermediate space is to be arranged as a kind of shrubbery. One gable end faces the road and bears an inscription. The two walls forming the length of the chapel contain each four arched windows. The interior of the chapel is conveniently but simply arranged, and confirms the pleasing impression made by its exterior. Between 300 and 400 persons can be accommodated in it. It is to a suggestion of our beloved brother, J. G. Oncken of Hamburg, that this chapel owes its origin; and how would he have delighted if he had been present, to see the work accomplished towards whose execution he has so greatly contributed! The ground on which the chapel was built has been presented to the church by br. Meilan. He and many other brethren have made great sacrifices of time, trouble, and money towards this building.

On rising on the 29th of September, a bright Sabbath morning promised a fair day, and we soon set out to Felde. We were joined by many friends on the way, and many more greeted us on our arrival at the chapel, which gradually became quite filled.

For the first time the praise of God sounded within these walls where from henceforth the church will meet. All hearts sang and made melody to the Lord, and tears of devotion hallowed the ground. A breathless attention and emotion marked the audience during the preaching of the word; and though as a precaution against disturbances, three gens-d'armes were present, their services were not required.

Order of services.

The order of worship was as follows: After a short prayer, that the Lord might be present with us to bless us, we sang a hymn, after which followed the prayer of our Lord contained in Matt. 6. Another hymn was then sung; after which br. F. Oncken read the 122d psalm. Then again we raised our voices in praise, after which I preached from Ezra 6: 16. "And the children of Israel, the priests and the Levites—and the rest of the children of the captivity, kept the dedication of this house of God with joy." Keeping these words in view, I endeavored to show wherein the New Testament dedication of this house consists, and that in order to perform it we must know, 1st. By what means we have attained this day; 2nd. What it is that we are to dedicate this day; and 3d. What prospects this day offers.

In the first part I pointed out that the expression "children of captivity," which refers not only to the priests and children of Israel whose native land was Canaan, but to those who were born in captivity, applies equally to us who are born in the captivity of the god of this world, in the captivity of a Babylonian Church Establishment, and in the captivity of barbarous laws that threaten or punish us at every religious step, ours thus being a three-fold bondage. "In the year 1843, June 10th," (these words occur in the sermon), "I was arrested in this country, removed and imprisoned, because it was suspected that it was my intention to conduct a religious meeting. This day I address you under the

protection of the laws of the land. This is the Lord's work! Yes, this is a day which the Lord hath made, and we shall best keep it by rejoicing with childlike gratitude at the threefold liberty bestowed on us by the giver of this house."

In the second part of my discourse I endeavored to show that the present occasion had no reference whatever to the Old Testament consecration of a place or house, every local solemnity and display in the house of God, in the use of clerical robes, consecrated utensils, &c., being evidently opposed to the spirit of the New Testament and the appearance and custom of the apostles. "We have not met to dedicate this house to-day," (I proceeded to say,) "but ourselves we desire to dedicate anew to the Lord; with renewed humility, gratitude and faith, the powers of body and soul are anew to serve him. You are this day to bind yourselves to the Lord, to come up hither so long as your strength permits, and to depart from hence with rich treasures."

In the third part I endeavored to show that for us there is even more cause for joy, than for those who kept the dedication of the house of God "with joy." "In spirit *they* had before them the beautiful services which were to be held in the new temple at Jerusalem; but what will the Father permit his children to inherit in *this* place! Oh! what wonders of grace and love will take place here! Jesus Christ and him crucified will be preached; and on this day be it made known for the first time within these walls, that there is no other name by which men can be saved; the preaching of the cross of Christ has commenced here *this* day—and what will be the results? Oh! that they could all pass before the mental eye, they who will here be wounded by the two-edged sword, who are to be overcome by the Holy Spirit, who will here fall down before the crucified, and who will, though self-condemned, venture to make their robes white in the blood of the Lamb. Yes, within this

dwelling of the righteous, songs of joy and victory will resound; for the arm of the Lord will be exalted, and his will be the victory. How glorious the prospect this day opens before us!"

After the sermon another hymn was sung, and br. Bouk from Leer followed with earnest prayer. At length the apostolical blessing closed the pleasing engagements of the morning, during which we had in a rich measure tasted the graciousness of the Lord, and felt our confidence in him renewed and strengthened.

LETTER OF A NATIVE PREACHER.

The following letter was received by Mr. Oncken from one of his fellow-laborers in the gospel, showing the zeal with which the work of evangelization is prosecuted in and adjoining the Duchy of Baden, and the obstacles interposed in its way by the civil government. The communication is dated from Fürth, June 23.

Sale of the bible prohibited.

Beloved brother in Christ Jesus!—It is my pleasing duty to communicate to you something concerning that work which should constitute the main object of every Christian's life. Although I speak of but small things and sorrowful, with regard to the spread of the gospel in these parts—still this rather induces me to write to you, in order to secure the prayers of the brethren in our behalf.

From my last you learned, that the sale of bibles, &c., had been but small; I must now add, that their sale had been entirely prohibited, on the ground of the general laws in force against itinerant selling; we must therefore trust in the Lord, that he may provide a way of proclaiming the gospel to perishing sinners.

Schwetzingen—Tract distribution resisted.

Our Sunday meetings being but poorly attended, owing to the vigilance of the police, I have lately preferred to employ the Sabbath in distributing tracts, by which many opportunities also offer

of making known the Saviour of sinners. It was with this intention that I went to Schwetzingen, near Mannheim, where there is always, at this season, a numerous concourse of people, who resort thither to enjoy the beauties of nature in the grand-ducal gardens, which are laid out with great taste and skill. These gardens, a perfect paradise of beauty, crowded with the choicest productions, both of the animal and vegetable kingdoms, and whose very air is perfume, are well adapted to excite the admiring wonder of a heart not entirely callous, and to raise its aspirations in grateful melody to the Creator of all, singing with King David of old: "How wonderful are thy works!—Come and see the works of God." To me, therefore, this appeared a favorable opportunity of providing my fellow creatures with those means which might lead them to the Saviour.

In the portico of the palace leading to the gardens I began to distribute a parcel of tracts that I had with me; but soon a Prussian lieutenant came up to me, and in a severe manner ordered me to leave, or, in case of disobedience, to expect imprisonment. The sudden interference of this officer had attracted a considerable crowd, who now overwhelmed me with entreaties for tracts, and, though I distributed a great number, all were not supplied. The keeper of the palace also came to me, and demanding a tract, asked me how I dared to propagate such "absurdity;" and, after a severe reproof, bid me depart. In walking across the castle yard I again narrowly escaped being arrested by the soldiers, for continuing to give away tracts; but the Lord conducted me through the midst of them. In these few moments from 500 to 600 tracts had fallen into the hands of unconverted people, nor dare I doubt that the Lord will accomplish that whereto they were sent.

On the same day, I travelled to Mannheim and visited our friend J—; our meeting proved mutually gratifying.

Pilgrimages to Walldurm—The "holy blood."

On the 16th inst. I was at Walldurm, celebrated as a favorite place of pilgrimage of the Roman Catholics. The tales and wonders told me of this place appeared so incredible, that I determined to see and judge for myself. Walldurm is in Baden, in a retired locality. During four weeks, devout pilgrims crowd from all parts towards this place, where they hope to obtain from the holy blood preserved here, pardon of sins, bodily health for themselves and others, and to be released from vows, &c. Alas! my brother, it is heart-rending to see these deluded mortals arrive in large processions, and proceed with flags in their hands and accompanied by music to the church. A large flight of broad steps leads up to it, on each of which a pater-noster is repeated, after which the pilgrims proceed to the altar of blood, on which a small vessel standing is said to contain the salutary "holy blood."

An old legend says, that ages ago a priest was, during the performance of mass, harassed with doubts whether the cup contained the real blood of Christ; at the same moment an invisible hand overturned the cup, and the contents flowed on the handkerchief of the priest, who, much alarmed, hid it behind the altar. On his deathbed he confessed this sin, after having suffered much remorse, and on producing the handkerchief it was found that twelve holy heads had formed upon it. A miracle so astonishing was not passed over unheeded; a very large church was built over the site of its performance, and it has to this day continued one of pilgrimage, and possesses immense wealth. It is hither, then, that the faithful resort to find rest for their souls.

With deep emotion, I saw them go up to the altar, which none pass without some propitiatory offering, be it ever so small. Many offer figures cast in wax, others only legs, arms or heads, each according to his necessities, so that in a short time the altar is so laden, that the offerings have to be

removed in baskets; but are then again exposed for sale outside the church. In passing through, the pilgrims pass their hands over the altar and then over their faces and limbs. You may conceive how frequently this is done, when I tell you that the horn of the altar, which is a representation of an angel in marble, has lost a nose and cheek, owing to the frequent handling it has undergone.

It is impossible to refrain from pitying and commiserating these misguided people, when one sees them in their various robes of penance and having performed this long pilgrimage with uncovered heads and feet; others again coming with peas in their shoes, and some going round the church on their knees until they sink down exhausted. With extreme pain I saw one pilgrim—who had come from a great distance and seemed quite overpowered by the weight of a cross which he bore on his shoulders, his feet uncovered, wearing a black, penitential dress, and accompanied by ten pilgrims repeating prayers—slowly advance towards the church.

Preaching of Jesuits—Piety of the pilgrims.

But all these miracles and penances are gradually losing their influence on the minds of the people, and it is only owing to the superior attractions of some eloquent priests that the number of pilgrims has not been greatly diminished this year. These priests call themselves *penitential* priests or *ligarians*, but they are really Jesuits. I heard two of these brethren preach on the market-place and the steps of the church, which could not contain all who had assembled. One of them preached on *faith*. He endeavored to show that faith is a thing neither to be conceived of nor understood; and having proved this to his own satisfaction, he at once proceeded to the authority of the priests, and did not hesitate to say that they alone could endow the people with this faith; they having received it from the bishops on whom it was first bestowed by the pope, who is Christ's vicar on earth. The

other priest preached from the words, "Children are a gift of God." He was very zealous, and preached with an enthusiasm worthy of a better cause. He spoke of heaven and hell, salvation and damnation, and, what surprised me more, of *election*; but the unhallowed spirit which animated him soon became apparent. Finally, he endeavored to portray the peace of one who dies in the faith;—"The dying man may still during his last moments press the blessed crucifix to his parched lips, and, in the consciousness of departing this life as a Catholic Christian, commit his soul and his children to the care of the most pure Virgin." The crowd dispersed at the conclusion of this harangue, some returning home, others reëntering the church.

On my own return, I had a specimen of the piety of these pilgrims. Meeting with ten or twelve praying women, I gave to the last of them twelve tracts, telling her to divide them amongst her companions, as soon as their prayers should be ended. But they had not proceeded far, when a violent quarrel arose amongst them regarding the tracts, which they suspected the woman, to whom they had been given, intended to keep. Of course all praying was at an end, and I perceived that the leading sister had no small difficulty to keep order, and that even after she resumed her prayers, angry words of contention, instead of responses, were being uttered.

On the whole, the tracts were very well received by the Roman Catholics; but you see, my dear brother, how sad the state of things is here; nor can I doubt that you will redouble your intercessions for this benighted people, and also for me, who am but weak and fearful. One man, of whose persecution by his mother I told you in my last, has passed from death to life. Another friend and his wife are now anxiously inquiring the way. May the Lord himself gather a flock here, of those whose robes have been washed in the blood of the Lamb! And to His name shall be all the glory

THE BRITISH COMMISSIONER AT
ZANTE.

In our last number, p. 69, is a letter from Mr. Buel, which reflects on the conduct of Sir Henry Ward, the British Commissioner of the Ionian Islands, and among other things refers to his reply to Mr. York's memorial. As a fuller statement of that reply has since been furnished to us by Mr. York, which wears a different aspect in some respects from Mr. Buel's, and the Commissioner is entitled to the benefit of the difference, we give the substance of it:—

Government is both willing and able to guaranty liberty of conscience, but it cannot guaranty private individuals in the exercise of a profession in which success mainly depends on public opinion, against those injuries which a change

of opinion may produce, however unprovoked by their own conduct.

That Mr. York did not receive protection, was owing to the *suddenness* of the attack.

As the government had acted leniently towards the offenders, public feeling was less excited against Mr. York, and hence, as he enjoyed the esteem of many for his eminently useful services, he could, under their patronage, continue his labors unmolested.

When Mr. Y. complains of the conduct of the government, he should remember that religious matters are not under its control; that a Roman Catholic convent was pulled down in Charles-town, U. S., by a mob, and in Birmingham, Eng., the Unitarian chapel of Mr. Ross had suffered the same fate.

MISCELLANY.

RELIGIOUS MOVEMENTS IN
FRANCE.

The separation of Church and State, though the temporary political strifes are so turbulent as apparently to drown the question, is attracting increased attention in France. There are two parties that agree in favoring such a measure—the Protestants, who naturally desire freedom of worship, and the infidels—unhappily a large and increasing class of the people,—who have less laudable grounds for advocating it. Besides these, the division of the Papists into two factions renders it not unlikely that a portion even of these might favor it under some circumstances. These two factions have always existed under different names, one headed by the Jesuits, commonly styled *Ultramontane* and devoted to the authority of the Pope in all things, the other disposed to maintain in certain things the independence of the Gallican church. It is by no means improbable that some aid would be ren-

dered by one of these parties, were the religious establishment violently advocated by the other, and likely to favor its particular interests.

Two recent transactions, related by the correspondents of the London *Evangelical Christendom*, give an indication of the state of feeling that is prevalent. Our readers may have noticed some allusions to the fact that a motion was recently made in the National Assembly for the stricter observance of the Lord's day, which was unfavorably received. The incident is very properly regarded in this country as giving new evidence of the irreligious state of France. But while this is true, it would be wrong to suppose that the irreligious are alone in their opposition to this measure. It was proposed by M. de Montalembert, well known as the leader of the ultramontane party, and an enemy of religious liberty. There was nothing strange in the jealousy with which the true friends of the observance of the Sabbath

looked on this proposition. They had reason to dread the most meritorious project in such hands. Then the terms of the proposed act were of a character to suggest important questions. It forbade the prosecution of public works on Sundays, and required that no workmen, with certain exceptions, shall be compelled to labor on that day, imposing penalties in case of disobedience. One of the correspondents alluded to, remarks:

“After having compelled the ration to rest on the Sabbath, will not the Assembly have the further right of obliging the nation to keep holy the Sabbath day? And what is understood by this hallowing of the Sabbath? Going to mass and vespers. And what penalty will follow disobedience? Instant removal to the Inquisition.”

We might reply that there is no necessary connexion between the statute proposed by M. de Montalembert and the enactments here suggested, but our object is not so much to commend the reception of this proposition, as to show the motives which induced good men to look with suspicion upon it.

The other transaction, though a matter slight in itself, kindled “a great fire.” A priest near Bordeaux recently refused to give the last sacraments to a young girl, because she declined to comply with some of the conditions of absolution he imposed upon her; after her death he likewise refused to perform the customary rites of burial. The mayor of the commune endeavored in vain to induce the priest to attend, and met with a similar refusal from the curé of another parish. He then went himself to the grave and delivered a touching address to a large concourse of the people. The press took it up. The priests maintained, and their partisans echoed it, that they could not be controlled in this matter by civil magistrates, but were answerable only to God and to their ecclesiastical superiors. Certainly, their opponents replied,—you may take this ground, provided you will

relinquish your salaries from the public treasury, for which every citizen is taxed. But so long as you demand that the State shall support you, it will not do to claim independence of State control. Thus by degrees just views on religious freedom are gaining access to the public ear, and sinking into the public mind. They will not be fruitless.

THE HILL ARAANS.

The English Church Missionary Society has an extensive field of labor in Travancore, at the southern extremity of the Indian peninsula. It is divided into six districts, having 3,558 nominal converts under instruction, of whom 889 are communicants. Their labors are directed to three classes of natives: Syrians, or members of the ancient church of India, who retain only a faint tradition of the truth, with various corrupt ceremonies of worship; the Romanists, many of them originally Syrians; and heathen of different castes. Among the latter is a class of aboriginal mountaineers, among whom a station has been commenced, described by one of the missionaries as follows:

I consider these mountaineers to be the most promising part of the vineyard entrusted to me. The villages are situated on the mountain sides, little terraces being cut out on the steep ascents to prevent wild elephants getting to them. They are surrounded by dense forests of splendid trees, every valley having a little stream falling over granite rocks. The headman of one of the villages, who has joined me, is considered very wealthy, his annual crops yielding him 10,000 or 12,000 parahs of paddy, beside other grain. His place is called Combukuthie, from the mountain having at a distance, in their idea, the appearance of an elephant fallen with the tusks to the ground. Copara and Magapata are the two other villages. Some of the inferior Circar officers, together with some Syrians and Moormen, who had made great gain by oppressing and cheating these people, oppose the progress of Christianity in these hills as far as they can; but, thank God! hitherto, with one exception only, with no success. My readers and schoolmasters take it in turn to stay a month

each with them; and, as I have already mentioned, prayer-houses have been built; the Sunday is kept holy; the little huts in which lamps to the memory of their an-estors were kept burning, have disappeared; prayer, morning and evening, as well as on Sundays, is offered up unitedly; old and young, all capable of learning, are doing so; and I hope before long I shall have some young men among them capable of teaching others. One great drawback is, that during some months of the year the hills are very feverish, so that it is exceedingly dangerous for those who are accustomed to the low country to live there. One of the schoolmasters

has died of the fever, and another is slowly recovering from it; two or more having got over it already. The habits, figures, and customs of these Araans are very different from those of the people we have been accustomed to. Truth is very rarely departed from. Industry, hospitality, and freedom of speech, appear marked in their character. There is no fawning nor cringing about them; so that even while teaching them, if any thing is told them beyond their comprehension or belief, they say so at once. The heathen customs of the women in the lower part of Travancore are not known among them.

AMERICAN BAPTIST MISSIONARY UNION.

OBITUARY OF REV. CYRUS BARKER.

BY REV. J. O. CHOULES, D. D.

To record the Christian excellences of men who have feared the Lord and served their generation by the will of God, is a duty to which we are commended by the sanctions of the word of God. The writer of this sketch has no intention to compose a panegyric, and the humility which so strikingly characterized the man of God, who is the subject of this memoir, would render it improper. If the voice of our departed brother could be heard upon this point, he would say, "Do not eulogize me, I have been an unprofitable servant. 'Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and thy truth's sake.'"

His birth and education.

The Rev. Cyrus Barker was born March 27, 1807, at Portsmouth on Rhode Island. He was the third son of Christopher Barker, a farmer, and a man distinguished through life for integrity, piety and strong common sense. He was a "man greatly beloved," and his influence among his neighbors was deservedly high.

It was the happiness of Cyrus Barker to belong to a family preëminently distinguished for the prevalence of piety.

Perhaps no family living has had such a numerous representation at one time in the ranks of Christ's militant church. The number of professors of religion, all living some twenty years ago, in the range of the Barker family, could not have been less than fifty. The great characteristic of the piety of this family circle was earnest simplicity.

One venerable man, Samuel Barker, great uncle to Cyrus, was for a long course of years deacon of the second Baptist church in Newport, and in some respects a most remarkable man. His devotion to his duty as a member and an officer of the church, was perhaps never surpassed. When on his deathbed, his pastor entering his room at the close of the Sabbath day services, the venerable man accosted him, "Pastor, I never heard you preach a sermon, but I always prayed God to bless and help you." No wonder that he was a growing Christian and enjoyed the provision of God's house.

The early years of Cyrus were spent upon his father's farm, and the only advantages which he had for education were derived from the district school, which was taught with frequent interruptions. At a fitting age young Barker applied himself to the trade of a house carpenter. In his boyhood and youth

he was strictly moral, and his manners were sedate, but he manifested no indication of piety.

In 1829 he resided in New Bedford, Mass., and was with a brother-in-law engaged upon the erection of the William Street Baptist meeting-house. At this time a revival of religion was enjoyed in several of the churches of the town. Mr. Barker was very seriously impressed, at his work, by the thought that he was helping to build a house for God's worship, where Christians would be trained up for glory, and yet he had no reason to believe that he was a Christian. The thought, no doubt, was suggested by the Spirit of God. It produced blessed results; and surrounded as he was by means most favorable to spiritual cultivation, he became a decided Christian and was baptized by the pastor of the Baptist church.

In 1830—31 he returned to Portsmouth, and again resided under the parental roof—united with the second Baptist church in Newport, and became a steady attendant upon all the services of the sanctuary. At this period his health was poor, his spirits were depressed, and his conversations with his pastor painful and gloomy. On one occasion he observed that he desired to perform all his religious duties because he was bound to do so, but they had no power to afford him comfort. Much of this depression arose from disease; but it was not long before his pastor was conscious that some secret grief was also connected with the state of mind; and it will never be forgotten with what deep humility he at last acknowledged, one Sabbath day, that for months he had almost been driven to desperation by his conviction that it was his duty to preach, while he felt his unfitness and perfect want of education and ability. A conversation with his judicious father led to an arrangement, by which he was assured that, if the church thought fit to encourage the measure, he should go to Newton, where at that time there was a course of preparatory studies pursued

by a few young men who were not connected with the Theological Institution. The church heard Mr. Barker several times, and cheerfully encouraged him to go forward and at all events endeavor to ascertain what the will of God was concerning him. Soon after he went to Newton his pastor visited him, and asking how he was pleased with the study; he replied, "O it is hard, very hard work; but I mean to go on for the sake of my object." At the seminary he was respected and beloved for his earnest piety and the genuine humility which marked his course.

In 1833 the connection between Mr. Barker and his pastor ceased, and the writer knew but little of his course until 1847, when again becoming pastor of the second Newport church, he found that he still retained his standing in the membership of that body, and a pleasant correspondence was re-opened.

After leaving Newton Mr. Barker removed to Hamilton seminary, N. Y., and pursued his studies there with great assiduity and success. It is much to his honor that he succeeded in obtaining the perfect confidence and attachment of the venerable Dr. Kendrick, then president of the institution, and who spoke of Cyrus to his pastor as "a most excellent and holy man" who "was sure to do good."

Called to be a missionary—His field of labor.

At this school of the prophets, where the missionary spirit has always burned brightly, Mr. Barker became impressed with the desire to spend his life among the heathen and build up the kingdom of Christ in the desolations of the East. The sacrifice of a son was felt by his venerable parents to be costly, but they acted upon the principle that nothing is too precious for Christ, and they gave him up; they would not have him stay if his Master needed him.

In the month of August, 1839, Mr. Barker was married at Camden, N. Y., to Miss Jane Weston. At the close of the month he was ordained in the second

Baptist church at Newport, and after affecting farewell services in Newport, Providence and Boston, he and his wife sailed in the Dalmatia for Calcutta, Oct. 22;—which he reached safely the last of Feb. 1840.

The designation of Mr. Barker was to the Nagas, in Assam; but he turned his services to the Assamese Mission, satisfied that it needed assistance, and that the brethren had not the ability to carry on both missions. Mr. Barker displayed sound practical judgment in the selection of favorable localities for points of Christian effort. Gowahatti was his chosen and beloved sphere of labor, and here Christ had much people, whom it was the honor and privilege of Mr. Barker to gather into the fellowship of the Christian church.

It is not necessary to trace the ten years of toil and effort in which Mr. Barker became endeared to the Board he served, the brethren with whom he was associated, and the converted heathen who owned him as their father in Christ. Much of the missionary's time and thought was devoted to the formation and support of native schools, and over these he watched with paternal solicitude. The writer does not know that he can better introduce Mr. Barker's position at Gowahatti to his readers than by inserting the following extracts from a letter addressed by him to the church at Newport, in June, 1849.*

"We learned from one of the letters received on the return of Mrs. Brown an interesting fact of which we were before ignorant—and what do you think that could be? Was it your having obtained a pastor, your having a crowded house, a flourishing Sabbath school and a sewing society? No. It was pleasing to know that you had these means of being good and doing good; but none of these was the fact that most interested us. What could it have been then? It was that you had a charity box with the significant name "Assam" inscribed

on it. Yes, this interested me very much. It was the name of our adopted country; and because little known, little thought of, and little prayed for, we were the more pleased that you had not disdained to find a niche for it under the roof of your consecrated house of worship. Because you have done this, we infer that you think of us and of the poor Assamese and the country of our adoption, and that you have found a place for the interests of this mission in your affections and prayers, for where your charities are, there must your hearts be also. Because you have done this, and of your own selves, we will speak a word about Assam; and you will believe me when I tell you there is no place in more need of your charities. Could I connect it with Burnah, or the Karens, or the Chinese territories, I should, perhaps, draw many eyes towards it. But we have no Burnah or China to boast of, though the Chinese are coming over the hills at the head of this valley, and the Burmans and Chinese come over to trade, and we are surrounded on all sides with teeming millions, who never saw a Christian, or know there is a bible. But of these I cannot now speak.

Assam is divided into six principal divisions. Kamroop is the name of this division. It is the most western, and joins Bengal. It is the smallest, or among the smallest in area, but the most populous, containing about half a million of people, and paying the most revenue to government. The next most populous part, and the most profitable to government for its revenue, is Durrung, and within a couple of hours' travel of this; so we do not want for population, misery or death. The inhabitants are chiefly Assamese. The next considerable class of people are the Kacharrees, extending up into Durrung, and forming the best of that population. They are a people descended from the hills into the plains, having a language of their own not reduced to writing, but speaking the Assamese language also. There are also some Bengallees. Our parish, then, contains about a half a million of people. They are poor, the most of them farmers. They take care, however, not to cultivate much, and are contented with little, living on rice, vegetables and fish; but perhaps three-fourths know not the luxury of salt. They are ignorant, only a small portion of them can read, and those are not very learned, because they have nothing in their books but nonsense to read.

* The ladies of that church had sent him and his family a valuable box of clothing, and in it a quilt or counterpane, in the fabric of which the names of the pastor, deacons and members of the church were written, and appropriate texts of Holy Writ.

They are idolaters, and worship almost everything—the river—their boats—a great tree—a great stone—an old cow—a cooing dove, or a parrot. Particularly do they worship what they fear. Of evil spirits they have a great dread, and thus worship devils rather than God. The Kacharrees worship the cactus, or some small shrub or tree of that species. This I believe is their only object of worship. They are a simple, laborious, harmless people,—a fit people for Christian benevolence to pity and save. They are not Hindoos, but are fast learning their pernicious ways. Two of our converts are from this people. Could they be blessed with the gospel, we might see them flocking to the Saviour as the Karens are.

When we have said they are poor and ignorant, and idolatrous, we have said a good deal; for of such is not the kingdom of heaven. But when we have said this, we have said only a part of what is true of them. They have not the gospel. They have not the gospel, in the sense even in which many heathen nations have it. A man may be very sick, but with a good physician and plenty of medicine by his side, he may be regarded as half well, and so might the Assamese were they instructed; but no such antidote accompanies the cup of sorrow which they are doomed to drink. The great majority live from year to year, and are destined still to live and still to die, and go into a vast eternity, without knowing that Jesus came into the world to save sinners, and without knowing that just before he ascended to his exalted throne in heaven, he called his disciples around him, breathed on them; communicated to them the Holy Ghost, and commanded them to go into ALL THE WORLD and preach the gospel to every creature.

But to return; our parishioners wish to be instructed, but are unwilling to pay their schooling. They are willing, to some extent, to hear the gospel, but from them no filthy lucre can be sponged for its support. We must, for the present at all events, furnish them with books, quills and paper, and educate them, and put them in a way to help themselves. Preaching directly to the natives, and schools, are the two principal means employed by us for their conversion. We find that schools taught by heathen—while the children are surrounded by heathen practices—and without the daily superintendence of a Christian or missionary, are of but little use. We have, therefore, commenced board-

ing and educating as many as we can with our means, taking them young, and keeping them a number of years. We can support boys and girls in such schools, and have them completely under our influence for less than two annas per month. This is the plan pursued with the Karens at Maulmain.

We have said these few things of this district and this people, and of the position we occupy, with an especial object in view. You may have already seen the tendency of our remarks to the end contemplated. They are directed towards that charity box of yours, which has Assam inscribed on it. And they are preparatory to a question I am about to ask, and which, perhaps, you already anticipate. It is this. How many of you will adopt a child, and put it under our care to be educated, paying twelve dollars a year for its support? We take them from their nearest relatives under a written agreement, for a certain number of years, according to their age. How many of your number will join together and become one of two to support a boy or a girl? There must be something done for this people. If we do not do it, God will put us aside and introduce those who will. If the children hold their peace, the stones will cry out. There is a moral necessity for our advance or retirement. The "kingdom and dominion and greatness of the kingdom" must be given to the people of the saints of the Most High. Do not fancy that because we are nearly out of the world we are beyond the bounds of your sympathy and need; nor of the help of the American churches. If you were to take your place by our side in this compound, we could point out to you five or six heathen temples crowning as many hills. On the highest of the hills and in the most celebrated of the temples is enshrined the Goddess of Love, and worshipped in a form not to be mentioned. The deeds of darkness done there cannot be told to a Christian church. But these are the happy innocent heathen of our infidels. She sways her sceptre over all this valley, and boasts of the *most*, and *most devoted* followers, and she can look down from the eminence which she occupies on us, and boast that more costly sacrifices are laid at her feet, than are made and offered for the spread of the gospel in this valley. Her devotees come long journeys and from distant countries, endure great fatigue, and often suffer death. But I promised not to recapitulate the horrors of heathenism.

Gowahatti is surrounded by hills, through the midst of which the Brahmaputra winds its way—one of the purest, coolest and noblest of the rivers of India. This river forms the northern boundary of the town. Beyond it are a few isolated hills—then an extensive and populous plain—then the lofty Himalaya mountains, whose peaks are from this seen covered with snow. The town contains ten or twelve thousand inhabitants, and is said to be one of the prettiest places in all India. The mission compound is a square, containing an area of between six and seven acres, bounded by a street on every side, and running down to the banks of the river. But I must close. We are embarked in a noble but fearfully responsible enterprise. Our hearts must be in it, and God must be our helper.

Failure of health—Departure from Assam.

Mr. Barker's labors were far too arduous for his strength, and painful intelligence kept his friends in alarm lest his useful life should be terminated. His wife says, "His labors were too excessive—all day with the natives, and till midnight in his study." In 1849 the worst fears were felt by his brethren of the mission respecting his health, and all other remedies having proved inefficacious his medical advisers ordered him as a dernier resort to try a voyage to his native land. The trial was great; his beloved disciples had claims upon him which he felt; and it was with reluctance that he consented to suspend his labors.

In October he and his family took passage on board an English vessel bound to London. The grief of his church and the dear children of his school was called out by this event, and very affecting were the demonstrations of their love to Mr. and Mrs. Barker. The following letter was addressed to him by one of the native members of his church.

"Gowahatti, 29th Oct. 1849.

"My dearest Pastor,—What shall I write to you, and what shall I say? It makes my heart bleed when I think about you, from whom I separated yesterday, never to meet again—for a season. How much we feel the loss of

that voice which we have heard for many years! We see every one around us, and we hear not the voice of the new shepherd who fed our souls with the bread of heaven; he is not here; he has gone to his own native land; we do not know whether we shall meet him on earth to praise that God with whose love our hearts were bound. Though we may be separated on earth, we shall soon meet in that heavenly bliss where we shall never have to part again. Our fellowship will continue forever; and there we shall shine as the stars, in presence of the Lamb of God that taketh away the sins of the world. This binds up my bleeding heart and dries up my weeping eyes. My dearest suffering pastor, I shall never forget all your fatherly kindness to me. I am not able to write a very long letter to you at present. I hope to write to you soon again. Please to let me know how you are, and that will comfort my heart. O that the Lord will be pleased to restore our dear pastor speedily to us for Jesus' sake.

Believe me, my dear pastor,
Your most affectionate
Friend in Christ.

Here it may be remarked, Mr. Barker's last sermon was preached at Calcutta from these words, "Thou hast the words of eternal life."

After leaving Calcutta and getting to sea Mr. Barker improved wonderfully, so much so that hope was firmly planted in Mrs. Barker's breast and she expected nothing short of speedy restoration; but the system was too thoroughly exhausted to derive lasting advantage from the means, which at an earlier period of disease would certainly have been useful. On the 17th Jan. his feet began to swell, owing to extreme debility. Applications that were resorted to, in a degree checked this symptom, and as the swelling subsided Mr. Barker went from his cabin to the deck, as usual. Jan. 22d he was attacked with violent pain, and on the 24th was kept from going on deck for two days. The medical man on board was kind and watchful, and every attention was paid to the sufferer. The 28th saw him still confined to the cabin and growing evidently weaker; his breathing was very distressing, and

when he endeavored to rise up in his bed, he was well-nigh suffocated. The symptoms that now exhibited themselves were fearful; the mind began to wander, and ran upon the affairs of Assam. On one occasion he sang with a strong voice,

“O for a closer walk with God.”

The doctor told Mrs. Barker that her husband should have left Assam in 1844 on his first pleuritic attack. On entering his cabin, Mr. B. asked his wife to pray for him, that his faith might be strengthened and the Lord made sensibly precious to him.

Last hours—Burial at sea.

On the 29th he was much weaker, and trying to get from his cot he had to lean against it and gasp for breath. The doctor now pronounced him to be in a dying state; and he was laid on a sea-cot for the last time. He became alarmed at the sight of the doctor and at his conversation with Mrs. B. Mr. Burpé, a returning missionary, prayed with him, and at the close he solemnly repeated “Amen; the will of the Lord be done.” His mind dwelt through the day upon the arrival of new missionaries, and reaching St. Helena; and of this wandering the patient at moments seemed aware, and observed that he imagined strange things. Mr. Burpé prayed again, and inquired if Christ was precious to him. Mr. Barker then noticed the children, kissed each of them and blessed them, lifting his hand upon their heads; over the youngest he offered a prayer. This exertion was too much for him, and he burst into a profuse perspiration. He knew his friends and recognized his wife, addressing her in words of endearment.

Mr. Barker talked much in Assamese to the disciples as if present, and asked one if he continued in the daily practice of reading the scriptures and prayer. He then called for Mr. Danforth, but was told that he was far from Gowahatti, on the ocean. Mrs. Barker asked him, “What shall I write to the church and friends at Gowahatti?” “Assure the church of my warm and unabated affec-

tion, and that it will be my highest happiness to hear of their spiritual prosperity.” “What shall I write to our American friends?” “O Jane, I am too weak now,” he replied, “I did not wish to die in this eventful day; but when the Lord calls what shall feeble man say? I commit my spirit unto Thee.” On one occasion he begged his wife to pardon all his short-comings, and said he had never had occasion to forgive her anything.

The doctor urged sleep, hoping to quiet the wanderings of his mind; but the rolling and pitching of the vessel was dreadful, and no one could maintain a position without holding on. During the entire night the tempest increased, and morning brought no alleviation. Mr. Barker now seemed more disposed to sleep. While the doctor and friends remained, Mrs. B. retired for half an hour, and on coming back he grasped her hand, and said “How hot! you require medicine more than I do.”

The dying testimony of the missionary may be found in the following expression, uttered a short time before his death. “I have tried to devote myself devoutly and faithfully to my Saviour; but I make *no account* of any thing that I have done, but all account of what my precious Saviour has done.”

Death was now fast doing his work. Excessive perspiration burst from every pore. He would be insensible for a little time, and then rouse up and utter a few broken sentences; he heeded not the raging of the elements, which was so terrible that it was very difficult to stand at his side.

All the passengers but three and the children, were gathered in the cuddy room, watching with intense interest the raging sea. At about 11 he rubbed his eyes, then looked up and smiled, and said, “Jane, how strangely you look; I shall begin to ask if you know me!” His hands became cold, nails blue. “I besought him in vain,” said his wife, “for one more word, one look of recognition;” then there came one long breath, and then another; when a tre-

mendous sea came over the deck, raising the cot from its clefts and casting Mrs. Barker to the other side of the room. When she was assisted back, she witnessed one more deep breath, and all was over! He had burst his prison house, escaped from life's storm and tempest, and was introduced to the mansion above, prepared for him by an elder brother's care. The countenance of the man of God was placid and natural, as in other days.

The corpse was immediately prepared for its last resting-place. The situation of the ship was eminently dangerous, and the body was placed in the boat for the night. The next day at noon the bell rang, the ship's company assembled, and the captain read the solemn service. The sea was too rough for Mrs. Barker to be present. It is a singular circumstance that the spot of ocean where the missionary reposes, till the resurrection morn, is near a rock that bears his name. Mr. Barker was buried off the African coast in the Channel of Mozambique, near Barker's rock, Lat. 33 South, Long. 31 East.

Mrs. Barker and her fatherless children reached England in safety, and

arrived in the United States enjoying the fulfilment of those promises which God has given to the widow and the orphan. On her arrival at Portsmouth and Newport, Mrs. Barker was received with the kindest affection. A very large and solemn congregation was assembled in the 2d Baptist church, when a funeral sermon was preached by the pastor of the church, to which Mr. Barker was still attached at his death. The discourse was founded on Acts 20:24. The Rev. Messrs. Adlam and Jackson united in the services of the evening.

Mr. Barker was not distinguished by varied acquirements or profound intellect, but he was eminent for personal piety, entire devotedness to his missionary work, and amiableness of temper; and possessed that strong common sense which gave directness and effect to all his labors. Few missionaries have been more blessed in the selection of a wife; and the cheerful, intelligent piety of Mrs. Barker must have been his greatest earthly solace. May the widow and the fatherless ever experience the loving kindness of the God of missions and the generous support of the friends of missions.

ANNUAL MEETINGS.

The Board of Managers of the American Baptist Missionary Union will hold their 37th annual meeting in the meeting-house of the Bowdoin Square Baptist Church, Boston, on Tuesday, May 13th, 1851, at 10 o'clock, A. M.

M. J. RUEES, *Rec. Sec'y.*

Williamsburgh, Feb. 24th, 1851.

The American Baptist Missionary Union will hold its ensuing annual meeting in the meeting-house of the Bowdoin Square Baptist Church, Boston, Mass., on Thursday, the 15th of May next, at 10 o'clock, A. M. The annual sermon will be preached by Rev. William Hague, D. D., of New Jersey, or Rev. V. R. Hotchkiss, of New York, his alternate.

W. H. SHAILER, *Rec. Sec'y.*

Brookline, March 12, 1851.

DONATIONS.

RECEIVED IN FEBRUARY, 1851.

Maine.

Bucksport, M. G. Buck,	5.00
Buxton, ch. mon. con.	
2.75; Sab. sch. 2.25;	
Mrs. Sally Bradbury	
1	6.00
Oxford Asso, J. B.	
Thayer tr., viz., Nor-	
way, ch. 2; Rev.	
J. P. Hunting 2;	
Buckfield, ch. 75	
cts; Rev. N. Chase	
1; Rumford and	
Milton, ch. 90 cts.;	
Paris, ch. 56.25; a	
friend to miss. 5;	
Livermore, 1st ch. 10;	
2d ch. 50 cts.; Tur-	
ner, ch. 63.70; Miss	
E. Thayer, her dying	
gift, 1; Sumner, ch.	
15.32; Poland and	
Oxford, ch. 1.21, to	
cons. Rev. Nath'l	
Chase L. M.,	150.63
Bowdoinham, Asso.,	
W. R. Prescott tr.,	
viz., Green, ch. 5;	
Wayne, ch. 8.53;	
Hallowell, ch. 35;	
Sab. sch., for sup. of	
a child in Maul-	
main Karen Normal	
sch., 14	62.53
Cumberland Asso., J.	
Chandler tr., viz.,	
Freeport, ch., 9.67;	
Bath, ch. 10.31;	
Maquoit, Capt.	
Stanwood, 15;	
Brunswick, R. T.	
Dunlap 5	39.98
Waterville, T. Bou-	
telle	5.00
- per Rev. Nath'l But-	
ler, agent,	267.14
Damariscotta, ch., "a	
friend"	25.00
Wiscasset, John Syl-	
vester	5.00

— \$308.14

Vermont.

Townsend, "a friend"	50
Georgia, ch., Alvah Sabine	
tr.,	5.00
Grafton, "a friend"	100.00
Fairfax, 1st ch.	18.00
Charlotte, ch.	15.00

— 138.50

Massachusetts.

A friend, for African mission,	50.00
Charlestown, 1st ch., Sab. sch.,	
I. F. Arnold tr., for Assam	
Orph. sch.,	22.27
do. High St. ch., Miss	
Martha Whiting, (40 of	
which is for a Karen	
preacher, and 25 for a pu-	
pil in Miss Vinton's sch.	
at Maulmain,)	65.00

Charlestown and Somerville,	
ch.	25.00
Cambridge, 1st ch., Judson	
Miss. Soc., Miss M. W.	
Hancock tr., for sup. of a	
girl in Mrs. O. T. Cutter's	
sch. at Sibsagor, 25; Geo.	
Cummings 400	425.00
East Cambridge, ch., (of	
which 25 is from the Sab.	
school for sup. of a child in	
Mrs. Jewett's sch. at Nel-	
lore,) to cons. Samuel W.	
Taylor L. M.,	100.00
Northboro', Samuel Wood	5.00
North Oxford, ch.	67.62
Boston, Charles St. ch. 68;	
Fem. For. Miss. Soc.,	
Mrs. D. Sharp tr., to cons.	
Mrs. Lydia Bolles L. M.	
100	168.00
do. Baldwin Place, ch.	300.00
do. Bowdoin Square Board	
Benev. Operations, W. C.	
Reed tr., Moses Pond, to	
cons. Mrs. Nancy Pond	
L. M.,	100.00
Framingham, Abner Haven	3.00
Reading, Eben Eaton	5.00
Groton, ch.	12.00
Weston, ch. and cong.	51.33
Mansfield, ch.	6.48
Saugus, "a friend of miss."	5.00
Egremont, ch.	7.50
Lowell, 1st ch. Sab. school, for	
sup. of Dennis P. Bates in	
Assam Orph. sch.,	18.00
do. Worthen St. Sab. sch.	
class, to sup. two boys in	
Assam Orph. sch. named	
Justin Cockran and Mark	
Andrew Cummings,	50.00
Roxbury, Tremont ch., R.	
W. Ames tr., mon. con., to	
cons. Joseph C. Somerby	
L. M.,	105.54
West Bridgewater, Mrs. Ca-	
pen	50
Chelmsford, 1st ch.	17.37
	1,609.66
Less over credited Framing-	
ham ch.	38.00
	1,571.66

Rhode Island.

Woonsocket, ch., mon. con.	17.00
Providence, a member of 1st	
ch.	200.00
	217.00

Connecticut.

Wilton, Mrs. Laura Olmstead	5.00
Greenport, Rev. C. J. Hop-	
kins	5.00
New Haven, 1st ch., (of which	
30 is from the Sab. school,)	213.55
Bridgeport, ch. Sab. sch., for	
the Assam Orph. school,	10.00
New London, 2d ch., "sundry	
colls. and subs. includ'g that	
of a fr'd to miss. in North	
ch. Troy, N. Y., to cons.	
Rev. E. R. Warren L. M.,	100.00
Suffield, Fem. Miss. Soc. of	
the Conn. Lit. Inst., for	
sup. of Lavinia M. Par-	
ker in the Maulmain Karen	
Normal school,	5.00

— 343.55

New York.

Evans, James Ayer and wife, for sup. of two girls in Assam Orph. school, named Sarah Reliance and Ann Augusta Ayer,	50.00
Oneida Asso., Ephraim Palmer tr., to cons. Alfred Wells, Ephraim Palmer and John Tunbridge L. M.,	479.00
Colesville, ch., Luther Badger 5; D. F. Leach 3; Mrs. Marshall 1	9.00
New York city, W. H. Munn, to cons. Miss Mary W. Munn L. M.,	100.00
do. do. 1st ch. For. Miss. So.	500.00
Bethesda, ch. 8.56; Bloomingtondale, ch. 88 cts.	9.44
St. Lawrence, Miss. Conv., M. G. Peck tr., to cons. Rev. James M. Beeman L. M.,	129.00
Hamilton, Soc. of Miss. Inquiry of Madison University	15.00
Piermont, ch. 6; Sab. sch. 1;	7.00
Warwick, Mrs. Mary A. Hoyt	2.00
	<u>1,291.44</u>

New Jersey.

Jersey City, Union ch.	6.12
Patterson, 1st ch., (of which 18 is from Sab. sch.) to cons. Alex. W. Rogers, M. D., L. M.,	100.00
Holmdel, ch. 18.87; Flemington, ch. 30.25; Sandy Ridge, ch. 30.63; Lambertsville, ch. 12; Haddonfield, ch. 40.13; Camden, 1st ch. 13; Scotch Plains, 9.69; Marleton, ch. 11.37; Moorestown, ch. 2.82; Nottingham Square, ch. 1; Freehold, ch. 40; Sampson, Geo. Wells 1; Cherryville, ch., H. Deats 10; Baptistown, ch. 20; Cohansay, ch. 17; Pemberton, ch. 55; Bordentown, ch. 20.68; Bethlehem, ch. 13.60; Allowaystown, ch. 14.43; Cape May, 1st ch. 5.50; 2d ch. 22.12; per Rev. Thomas Swain, agent,	389.00
	<u>495.12</u>

Pennsylvania.

Upland, John P. Crozer, to cons. Mrs. Sarah L. Crozer L. M.,	100.00
Bridgewater Asso.	125.00
	<u>225.00</u>

Ohio.

Mecca, Rev. B. Phelps	2.10
Zoar Asso., G. C. Sedwick tr., Franklin, Charles Butler, to cons. himself L. M., per Rev. Nath'l Butler, agent,	100.00
Warren, ch. and cong.	22.52
Bellvue, ch. 8; Mrs. H.	

Martindale Kirkland 2; Painsville, ch. 7; Chardon, ch. 10; Little Mountain 1.18; Mrs. P. Cunningham 2.50	30.68
Cincinnati, 1st ch. Sab. sch., to cons. Henry Stone, Jr., L. M., (one half of which is for sup. of "Solomon" and "Rebecca" in Assam Orph. School,)	100.00
	<u>263.30</u>

Illinois.

Upper Alton, Rev. Washington Leverett	3.00
Woodburn, ch.	.75
	<u>3.75</u>

Michigan.

Michigan Conv., per Rev. M. Allen, agent,	100.00
Milan, ch.	2.50
St. Mary's, Ojibwa Mission, mon. con. 5.40; Mr. Sanborn 50 cts.; Mr. Seymour 1; Tekuamina, ch. 4.91	11.81
	<u>114.31</u>

Wisconsin.

Barabro, ch.	1.75
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Canada West.

Grand River Asso.	7.00
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Burmah.

Maulmain, Mrs. E. C. Judson, "for money received from the Publishers of the Memoir of Mrs. Sarah B. Judson,"	132.12
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China.

Hongkong, Rev. Wm. Dean	6.98
	<u>\$5,124.62</u>

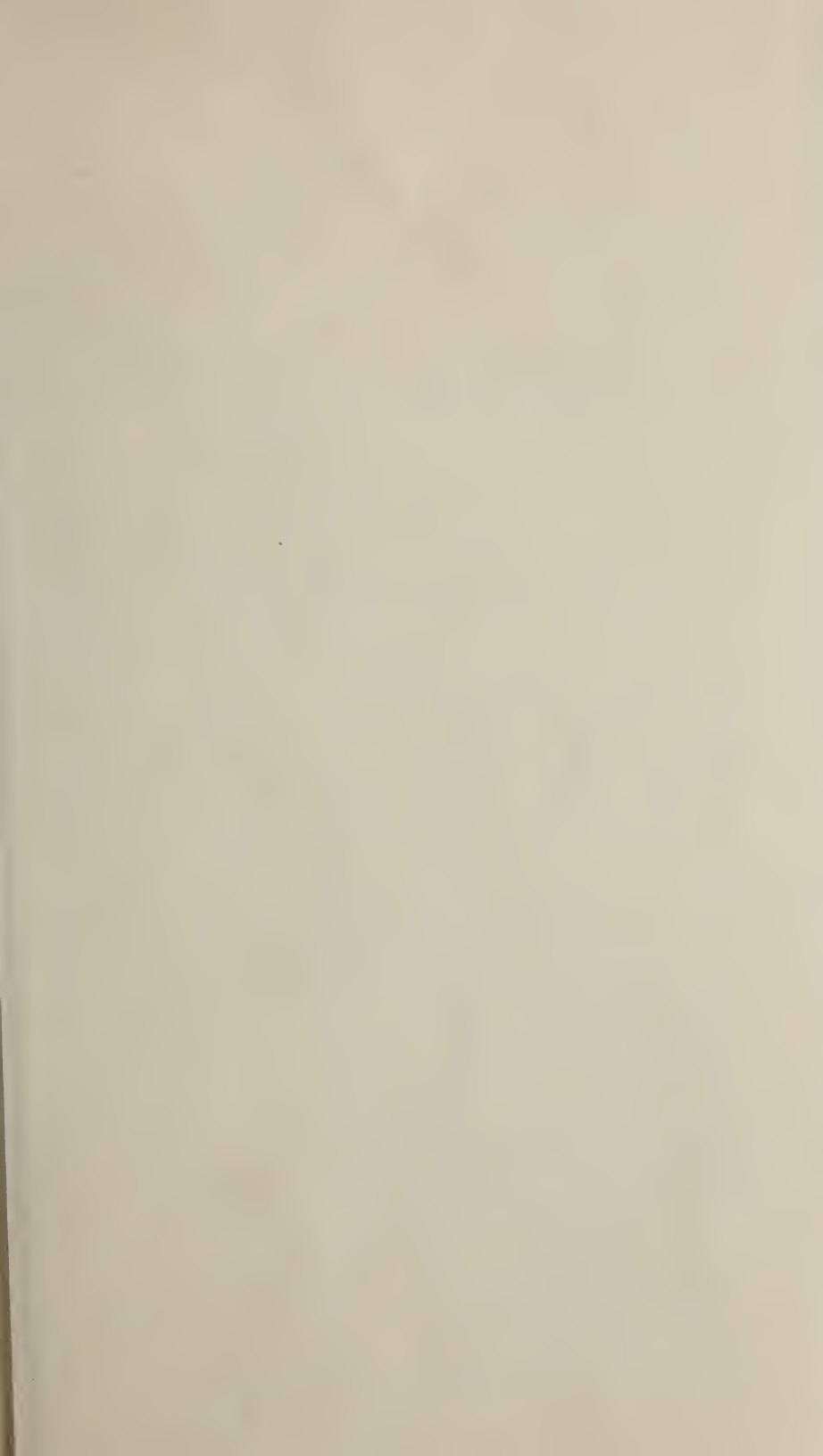
Legacies.

Cambridge, Ms., Josiah Hovey, per George Cummings Admr., in part,	1,500
Newark, N. J., James Vanderpool, per Beach Vanderpool, Exec., in part,	100
	<u>1,600.00</u>
	<u>\$6,724.62</u>

Total from April 1, 1850, to February 28, 1851, \$57,851.99.

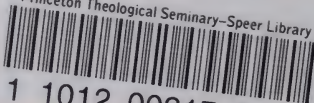
The treasurer also acknowledges the receipt of the following sums, viz:

American and Foreign Bible Society, for translating and printing Karen scriptures,	\$1,000.00
Siamese scriptures,	500.00
Assamese scriptures,	500.00
Chinese scriptures,	500.00
Teloogoo scriptures,	500.00
	<u>\$3,000.00</u>
American Tract Society, for publication of tracts in	
Hongkong,	400.00
Assam,	200.00
Teloogoo,	200.00
Germany,	700.00
France,	300.00
	<u>\$1,800.00</u>



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